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Millennial Star

BRIGHAM YOUNG

PIONEER COLONISER

THE WORD AND WILL OF THE LORD, GIVEN THROUGH PRESIDENT BRIGHAM YOUNG, AT THE WINTER QUARTERS OF THE CAMP OF ISRAEL, OMAHA NATION, WEST BANK OF MISSOURI RIVER, NEAR COUNCIL BLUFFS, JANUARY 14th, 1847.

"Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organised into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God.

"Let the companies be organised with captains of hundreds, captains of fifties, and captains of tens, with a president and his two counsellors at their head, under the direction of the Twelve Apostles;

"And this shall be our covenant, that we will walk in all the ordinances of the Lord.

"Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey that they can.

"When the companies are organised, let them go to with their might, to prepare for those who are to tarry.

"Let each company with their captains and presidents decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers to prepare for putting in spring crops.

"Let every man use all his influence and property to remove this people to the place where the Lord shall locate a Stake of Zion."

Doctrine and Covenants
Section 136.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 107 No. 7 July, 1945

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EDITOR
Hugh B. Brown

Associate Editor
James P. Hill

149 Nightingale Lane, London, S.W.12. Telephone: Battersea 4510

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."
Isaiah 11:13

The First Presidency Reorganised

AT a meeting of the Council of the Apostles held in the Salt Lake Temple, Monday May 21, 1945, Elder George Albert Smith, President of the Council, was sustained and set apart as president of the Church of Jesus Christ of Latter-day Saints and as the Presiding High priest of the Melchisedek Priesthood, succeeding President Heber J. Grant, who after a long and faithful ministry in the Church, 26 years of which were spent as the president of the Church, was taken home on the 14th day of May, 1945. President Smith called Elders J. Reuben Clark Jr. and David O. Mckay, who had served as counsellors to President Grant, to continue in that service in his ministry. Elder George F. Richards, the senior member of the council of the apostles was also sustained and set apart as president of the council of the apostles, succeeding President Smith in this position From the many expressions from all parts of the Church, and from many who are not members of the Church, these appointments have met with a hearty and sincere manifestation of approval.

The position of presidency of the Church and also of the High Priesthood, which positions are inseparably connected, are laden with the most grave and sacred responsibilities. To the one upon whom this authority is bestowed, comes not only the responsibility of presiding over the entire membership of the Church, with the power to set in order and direct all the affairs thereof, but also he holds the sealing power by which all things pertaining to the exercise of the priesthood are bound in heaven and on earth, or loosed in heaven and on earth. It is the same authority which was bestowed upon Peter, or the keys of the kingdom of heaven, and according to the word of the Lord to Joseph Smith, but one man on earth at a time, holds and can exercise this authority. It was through the ministrations of Peter, James and John, the apostles of the meridian of time, and the restoration of the sealing power by Elijah and other prophets, that this authority has been restored to the earth all for the salvation and exaltation of those who will repent, receive the Gospel, and be faithful to the end of their mortal lives.

President J. Reuben Clark

President George A. Smith

President David O. McKay

George Albert Smith, eighth president of the Church in these latter days, is the son of John Henry Smith, who was called to the apostleship by President John Taylor, and who served as a counsellor to President Joseph F. Smith, his grandfather, George A. Smith, was also an apostle, and served as a counsellor to President Brigham Young. His great-great grandfather, John Smith, uncle of the Prophet Joseph Smith, was the third sustained patriarch of the Church and the first president over the people of the Salt Lake Stake of Zion. President George Albert Smith comes from a long line of noble ancestors. His great-great grandfather, and his father before him, took up arms, as did others of his ancestors in the cause of American freedom.

President George Albert Smith is possessed of a kindly, sympathetic nature. He makes friends readily. It can truthfully be said of him that he loves his fellow man and exemplifies the second great commandment in his treatment of his fellow man. His friends who are not members of the Church, scattered over all parts of the land, are legion. He has been honoured by presidents of the United States, governors, and prominent men in the nation and in every walk of life. If he has enemies, they must be few, and their enmity can only be based in unrighteousness. He has been extremely active in civic affairs and in the building and preservation of monuments in honour of those who blazed the trails and laid the foundations throughout the land on which others have built. He has been honoured by various societies, has served as an officer in the great Boy Scout movement for many years; as an officer in the organisation of the Sons of the American Revolution and other organisations. Notwithstanding all this activity he has never neglected his duty or failed in his appointments in the Church or its councils. He has travelled far and wide preaching the Gospel. In his early youth he was active in the auxiliary organisations in the Seventeenth Ward of the Salt Lake Stake and served in like positions in the Salt Lake Stake when it embraced the entire Salt Lake County. For years he was a member of the general board of the Young Men's Mutual Improvement Association and later served as its superintendent. His life has been one of great activity and he comes to his present position ripe in experience, faithful to his trust, worthy in every respect of the great honour which has come to him, and beloved by the people.

The return of President Clark and President McKay to the First Presidency as counsellors to President Smith has apparently met with universal approval among members of the Church and their friends.

President Clark's entire experience as a general authority has been as a counsellor in the First Presidency. He has brought into this position during the past 12 years an abundance of wisdom and ability, and combines an understanding of world problems with a deep and abiding faith and devotion to the Church. President Clark is an able speaker and writer. He closed an illustrious career of international service to his country in the spring of 1933 to respond to the summons of his Church to be a member of the First Presidency.

President McKay, likewise is beloved throughout the Church for his kindliness and respected for his abilities and accomplishments. Few men in the Church have made such contributions to the educational programme of Church schools and auxiliaries as has President McKay. His 39 years of service as an apostle and counsellor in the First Presidency have been replete with achievement and have demonstrated a profound faith and devotion to the Church.

President Richards has endeared himself firmly to his associates in the Council of the Twelve over whom he presides now as their president and senior member. He is possessed of a quiet dignity that bespeaks ability and inspires confidence among all who know him personally. He has been a life-long student of the scriptures on which he is an authority. He brings to his new position of presidency a vast experience and unwavering devotion, crowned by a life of exemplary living.

VITAL CHURCH STATISTICS

Number of Stakes of Zion		148
Number of Wards	1,150	
Number of Independent Branches	128	
Total Wards and Independent Branches		1,278
Number of Missions		39
Church Membership		
Stakes		792,362
Missions		161,642
Total		954,004
Church Growth		
Children blessed in stakes and missions		27,522
Children baptized in stakes and missions		16,511
Converts baptized in stakes and missions		5,493
Social Statistics		
Birth rate per thousand		36.2
Marriage rate per thousand		13.6
Death rate per thousand, including those reported killed or missing in military service		6.4
Missionaries		
Number of missionaries in the missions of the Church		478
Number engaged in missionary work in the stakes		2,947
Total missionaries		3,425
Number of missionaries who receive training in the mission home during 1944		386
Servicemen from stakes reported killed and missing in military action		986

President George Albert Smith

PRESIDENT SMITH resides in a modest bungalow which has been his home since 1918. It is surrounded by shrubs, trees and flowers and has about it a warm atmosphere of welcome. It radiates the spirit of President Smith, always cheerful and friendly and reaching out to make new friends.

President Smith laid the foundation for this happy home life in his early youth when he began courting one of the girls of the neighbourhood. She was Lucy Emily Woodruff, a grand-daughter of President Wilford Woodruff. This early friendship ripened and these two, with a rich heritage of pioneer ancestry, started out to make their own home. During his youth President Smith, was noted for his ability as a comedian and entertainer, going often to various ward M. I. A. and other programmes to play his guitar and sing the popular songs of the day He still has his guitar and often entertains his grandchildren now as he did the younger set of an earlier day.

President Smith left a few days after his marriage for a mission in the Southern States. His bride followed in about six weeks and served as a companion missionary until their release. Enroute home they had a delayed honeymoon at Niagara Falls.

This was not the only mission President and Mrs. Smith served together. She was with her husband when he presided over the European Mission in London, England, during World War I reconstruction period. She also accompanied her husband on many mission tours as he fulfilled his calling as an apostle. Mrs. Smith was a happy, congenial companion and her home was often a gathering place of the young people whom she entertained royally.

Eight years ago death broke up the mortal span of this happy union, but Mrs. Smith has left behind a loving family who have all but taken her place in caring for their father and providing him a happy home. He has three children, one son and two daughters, and eight grandchildren. They are an ideal Latter-day Saint family, all are active in Church affairs, and they possess an unusual degree of talent in their chosen fields. Though all of his children have been busy in their professional careers they have placed foremost their family responsibilities and there are three happy family units to share the time and attention of a loving father and grandfather.

It is a typical American family with an ancestry dating back to the Mayflower. They are descended from Governor Ed. Winslow, Rev. Lathrop and other Mayflower passengers. Among their ancestors are Samuel Smith, chairman of the Boston Tea Party and City Selectman; a signer of the Declaration of Independence, Timothy Chase, aide de camp to George Washington and Jonathan Farr, Joseph Hart, Richard Lyman, John Smith and others who served in the American Revolution.

They are descended from the same ancestry as the Prophet Joseph Smith, President Smith's great-grandfatehr, John Smith, third presiding patriarch of the Church, was a brother of Joseph Smith Senior, father of the Prophet. Their ancestry includes 1847 pioneers into the Utah Valley. The same John Smith mentioned above was the first president of the Saints in the Salt Lake Valley through their first winter here.

These sons and daughters and grandchildren are descended from one president of the Church, Wilford Woodruff. They are also descended from two others who have been apostles and members of the First Presidency of the Church, namely George A. Smith and John Henry Smith, grandfather and father respectively of President Smith.

Now they have seen the greatest honours which the Church and its membership can bestow upon mortal man come to him whom they love so dearly as father and grandfather. Of a surety the descendants of President Smith have a rich heritage.

ORIGIN OF MAN AND PROPHECY FULFILLED

by President GEORGE ALBERT SMITH

Address delivered Sunday, April 8, 1945, from Salt Lake Tabernacle

MY brothers and sisters, all children of our Heavenly Father: Wherever you may be, I greet you and address you with a prayerful desire that what I say may be a source of comfort and prove to be a blessing.

The Holy Bible contains the advice of our Heavenly Father and I accept without mental reservation the statements made in Genesis, Chapter 1 and 2, that in the beginning God created the heaven and the earth and every living thing that has inhabited the earth, including man.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." (Genesis 1:27. 28)

"These are the generation of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." (Genesis 2:4 5)

This was all a spiritual creation. Then follows the physical creation.

"And the Lord God formed man of the the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." (Genesis 2:7)

It was in the plan of our Heavenly Father that every living thing that he created should each reproduce after its kind. Adam and Eve were the children of God; they were our first parents and every human being that has lived upon the earth descended from them. God gave them their agency to decide for themselves in all matters and held them responsible for their conduct. They received their instructions in the Garden of Eden from our Heavenly Father and those teachings were preserved for succeeding generations.

Biblical chronology indicates that nearly six thousand years ago our first parents began their earth life. The Lord instructed them how they should conduct themselves, and his prophets, divinely commissioned to speak for him, have taught Adam's descendants through the ages how to live to be happy in mortality and so qualify that when the time comes for them to die, they may pass into immortality taking with them the riches of their characters and the knowledge they have gained here. Those who conform their lives most nearly to the teachings of our heavenly Father will receive the greatest reward and enjoy the most happiness here and hereafter.

Among other things the prophets were required to keep a record of the truth that was revealed to them from time to time that it might be passed on for the benefit of their posterity, each generation inheriting from their forebears. Today, therefore, we of this generation are in possession of a record that has been preserved for our guidance containing information that the Lord has revealed from the beginning. I refer to the Holy Bible. Not only does it declare that which has occurred in the past but it tells of events that were to occur in the future, in some cases generations before they actually did occur. It also informs us that fulfillment occurred at the time that had been specified

The Prophet Amos said: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." (Amos 3:7) I know of nothing of great importance that has happened in the world that the Lord through his prophets has not advised the people of beforehand so that they have not been left in ignorance of what was to develop but could plan their lives, if they would, to their advantage, I cite the following incidents in support of this:

The case of Noah is in point. He was commanded of the Lord to build an ark

in which the righteous might be preserved from the flood which was to come. Noah built the ark and preached repentance to his generation for a period of one hundred and twenty years, thus fully warning them. The people, however, were so wicked that they failed to heed the warning Having their free agency they chose evil rather than righteousness. The rains descended and the floods came and only Noah and his family of eight souls were saved. All had been fully warned but because of their wilfulness and their refusal to repent they were drowned.

Another instance is that of Abraham and his posteriy. He was informed that his seed would go into a strange land and after serving there for a period of 400 years would come out with great substance, all of which was thereafter literally fulfilled when Moses, being a descendant of Abraham, led the children of Israel out of Egypt back to the promised land.

Joseph, a faithful son of Jacob, who had been sold into slavery by his brothers, was in a prison in Egypt when Pharaoh had a dream that troubled him that his wise men could not interpret. Pharaoh was told that Joseph could interpret the dream and he was brought before the king. He informed Pharaoh that he could not interpret the dream but that God would give Pharaoh the answer. Joseph, having received the interpretation from the Lord told Pharaoh that his dream was of great importance, that there were to be seven years of plenty throughout the land followed by seven years of famine and if Pharaoh during the years of plenty would accumulate food, when the famine came his people would not starve. Pharaoh accepted Joseph's interpretation and advice, then rewarded him by making him overseer of Egypt, only the king being greater than he. At the end of fourteen years the dream as interpreted by Joseph had been literally fulfilled, the Egyptians having been saved from starvation.

Another prophetic incident was the attempt to rebuild Jericho. When the city of Jericho was overthrown a curse was placed upon it and the people were warned that any man who should rebuild it would lose his first-born and his youngest son. The city lay waste until hundreds of years had passed, when Hiel, a Bethelite, who lived in the days of Ahab, ventured to rebuild the city but no sooner had he laid its foundation than Abirum, his first-born son, died. Still persevering in his determination to complete his work he set up the gates and Segub, his youngest son, passed away, thus fulfilling the propheey.

Then there is the instance where Jeremiah prophesied that Jerusalem would be overthrown and her people remain in bondage for seventy years. This was to be accomplished by Nebuchadnezzar of Babylon. In due time Jerusalem with its beautiful temple was burned. Her princes, nobles, artisans and many of her people were carried as prisoners to Babylon along with the sacred vessels from the temple.

One hundred and forty years before Cyrus the Great was born the prophet Isaiah predicted his birth and announced his name and said that he should overthrow Babylon; also that he would rebuild Jerusalem, notwithstanding the fact that he was alien to all the interests of the Jews.

When Cyrus was about fifty years of age, after subduing many peoples and small nations, he appeared with his army before Babylon, the then greatest of all cities, with its impregnable walls, 300 feet high, and its mighty gates of iron and brass. Instead of attacking the walls he diverted the Euphrates River that flowed through the city and used the channel under the walls by which to enter Babylon. He captured the city without difficulty while Belshazzar with his courtiers were drinking themselves drunk and desecrating the sacred vessels of the house of the Lord which his father Nebuchadnezzar had brought from Jerusalem.

Within the city Cyrus found the Hebrew prophet Daniel, who had already interpreted the handwriting on the wall, having informed Belshazzar that he had been "weighed in the balance and found wanting." Having access to the Jewish records Cyrus learned that the God of Israel had decreed that he was to rebuild Jerusalem. He promptly issued a proclamation to the Jews to return to Jerusalem and for the nations to assist them in rebuilding the city and the temple. This

was accomplished exactly seventy years after Jerusalem was destroyed, thus fulfilling Jeremiah's prophecy uttered more than one hundred years before.

The destruction of Babylon is another case in point. When Babylon was in the height of her glory Isaiah prophesied that it should be destroyed "that it should never be inhabited, neither dwelt in from generation to generation." It was completely destroyed and inundated by the flood waters of the river. Now after more than two thousand years the city that at that time was the greatest under heaven is still a heap of ruins.

The Old Testament is replete with remarkable and almost unbelievable prophecies that were fulfilled to the letter. Only by the revelations of the Lord could the prophets have known what was to occur and only God could fulfill their predictions. Isaiah, Jeremiah, Ezekiel, Joseph and others were human beings like their fellows but they were chosen to represent the Lord and the inspiration of the Almighty directed their utterances and the power of the Lord fulfilled their promises.

Let us refer to one of many predictions in the New Testament. Read the entire twenty-first chapter of St. Luke.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This prophecy involves the fate of Jerusalem, of the temple and the whole Jewish nation for nineteen hundred years and is still in course of fulfillment.

In the year 70 A.D. the Roman army encompassed Jerusalem. The faithful disciples, remembering the warning Jesus had given, fled to the mountains. The city was taken after a long siege in which the inhabitants suffered the extremes of famine, pestilence and the sword. In addition to those taken captive one and one-half million Jews perished. The country was laid waste and the temple destroyed, not one stone being left upon another, and the population was dispersed into all the nations of the earth—all as predicted.

Today the Jews are a people without a country and are suffering most inhuman treatment under the tyranny of so-called Christian nations. In their dispersion and suffering they have fulfilled prophecy and will in the future further fulfill it by returning to their homeland.

Jerusalem and Babylon, warned by the Lord's servants that they must repent of their wickedness or they would be punished, defiantly refused and destruction followed. Other cities and nations have become rich, powerful and wicked and have passed into oblivion. As we look back at these happenings do we fail to realize that today the world is reaping a harvest of sorrow and destruction because of the iniquity of its inhabitants.

With the people of the world ignoring the advice of our Heavenly Father and suffering the penalty of wilfulness, will we follow the path of evil when the history of the past teaches us that destruction will eventually overtake us unless we turn to the Lord? Only repentance can save us. Will we repent before it is too late?

We are not landlords. We do not own any part of the earth or its riches. At most we are only temporary tenants. We leave it all here when we pass on. Naked we came into the world and naked we depart. This is the Lord's earth and keeping his commandments is the rent we pay for the blessings of life and all that we will enjoy here and hereafter.

We are living eternal life and our position hereafter will be the result of our lives here Every man will be judged according to his works and he will only receive that degree of glory that he has earned.

It is nearly 2000 years since Jesus Christ our Lord came to earth and gave his life as a ransom for us that through him all might be resurrected from the dead. He taught us to love our neighbour as ourself and to do good to all people. His teachings in the New Testament are a most valuable part of the Holy Bible. It was he who said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (John 5:39)

He knew that knowledge of the scriptures was most important. The nations that have been most influenced by the Bible have accomplished most to bring success and happiness and enlightenment to the world along every line of endeavour

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HEBER J. GRANT is Laid to Rest

IN humble recognition of his true greatness and uniting their hearts in tribute to a life of rich achievement and noble character, a sorrowing Church membership laid to final rest, the body of their presiding high priest on Friday, May 18. To them, President Heber J. Grant was more than a leader—for a quarter century he had been their inspired prophet.

They assembled by the thousands on historic Temple Square to spend a last hour with their beloved president and to hear expressions of love and esteem from the lips of those who knew him best—his associates in the presiding councils of the Church. Here in the famed Tabernacle, scene of a great portion of his ministry, they bowed their heads in reverent appreciation for his life and labours in their behalf.

From the unique pulpit of this same Tabernacle where offtimes President Grant's own voice rang out in defence of truth and righteousness during the past 62 years, there came words of comfort to those who mourn. There were spoken those things which attested to the power of his testimony, and to the influence of his exemplary living. For the moment he lived again with his friends and associates as his many achievements were passed in review.

The great crowd assembled on Temple Square and the huge banks of beautiful floral pieces were further evidence of tribute to the 88-year-old seventh president of the Church whose death in Salt Lake brought sorrow to the Church and community.

Amid a hushed silence emphasized by the soft strains of organ music the funeral procession entered the Tabernacle a few minutes after the noon hour. Preceding the casket of their beloved leader and associate came the general authorities of the Church. The casket was carried by six grandsons of the president and next in the procession came the presidencies of stakes.

Members of the family, other Church leaders, and the general public were in their places when the solemn procession entered the portals of the Tabernacle. In the vast crowd assembled were also those who had been his associates in the business world where he had many friends and admirers.

Walking at the head of the funeral procession were members of the Council of the Twelve with President George Albert Smith at their head They were followed by all the other general authorities with the two counsellors to President Grant President J. Reuben Clark Jr. and President David O. McKay, immediately preceding the casket of their leader.

These three Church leaders were the speakers at the services, extolling the virtues of their companion and drawing upon years of close association with him to present an intimate picture of his outstanding personality and accomplishments. They bore testimony of his greatness, of his unwavering faith and devotion to duty; they told of his inherent goodness and stressed the kindness, sincerity, generosity, courage and loyalty which marked his every endeavour.

President Smith who presided at the service spoke first, followed by President McKay. President Clark, who conducted, was the concluding speaker.

All of the general authorities of the Church were present on the stand for the services. Several of them had been summoned home from various parts of the nation where they were touring missions or conducting stake conferences. Each group of the general authorities was also represented on the programme of the services. Participating were Elder Joseph F. Smith, Patriarch to the Church, who gave the opening prayer; Presiding Bishop Le Grand Richards who offered the benediction and Elder Antoine R. Ivins of the First Council of Seventy who dedicated the grave in the city cemetery.

All available seating and standing room of the Tabernacle was taken soon after the gates opened at 11 a.m. Thousands filled the Assembly Hall and stood about the grounds listening to the services.

THE PRESIDENT LIES IN STATE

IN a long, slow-moving line, thousands of Latter-day Saints passed by the bier of their beloved leader as the body of President Heber J. Grant lay in state in the beautiful marble lobby of the Church Office Building in Salt Lake City.

As they paused but briefly before the flower-banked metal casket they gazed with reverent love and respect upon the death-stilled countenance of their departed Prophet He had been their file leader for more than a quarter century and now with saddened hearts they came to bid him farewell.

Long before the doors of the Church Office Building were opened, crowds began to gather in front of the building. The immediate family of President Grant and some of his close associates spent a few minutes around the casket in its beautiful floral setting before the doors were opened.

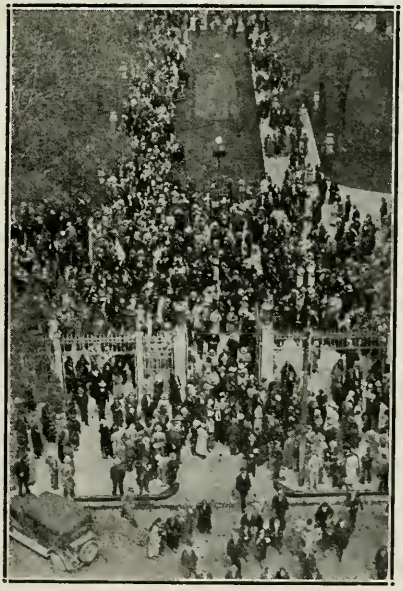
Mrs. Augusta Winters Grant, widow of President Grant sat quietly at the side of the casket for a few minutes surrounded by family and friends and then when they left the building it was as if in realisation that the family must now share the last hours of tribute with the membership of the Church.

The public continued to call in steadily increasing numbers at the Church Office Building. Officers of the Salt Lake Police Department in full dress uniform stood beside the casket and assisted in ushering the crowd through the building. They were assisted by several Church Scout executives in uniform.

It was estimated that approximately 12,000 persons passed through the portals of the Church offices during the six hours that the body of President Grant lay in state.

The casket was closed and promptly at 12 noon, Friday 18th, the body of President Grant was carried for the last time through the huge glass doors of the Church Offices. These doors had swung in and out often in the past quarter century at the bidding of this popular leader who until a few short years ago had spent long hours each day at work in his office.

A Familiar scene to President Grant



A Conference Crowd leaving the Tabernacle

WHAT IS PERFECTION?

by NEPHI JENSEN

NOT so long ago I attended a revival meeting. It was one of those emotional services in which a strained attempt is made by song, sermon and prayer to scare people into heaven. The sermon proceeded upon the well-known theory that there are two compartments in the eternal worlds—a very little one called heaven and a very large one called hell. If you miss heaven, no matter how honourable your life may have been, you go to the big hell; and you are tormented for the same length of time and to the same extent as the most wicked person in the abode of the damned. Conversely, if you escape hell and just get inside the place called heaven, no matter how bad you have been you will enjoy the same degree of felicity and for the same length of time as the noblest person in the abode of the righteous.

This fantastic notion of the future state of man suggests the idea that salvation consists of the attainment of a fixed goal beyond which no one can go; and that it is not a progressive state. Is there such a goal? Is perfection an unimprovable state?

Evidently, in the inanimate realm it is conceivable that things could be perfected to a point beyond all improvement.

For instance, you walk into a sculptor's studio on a radiant morning. As you enter you come into the presence of a marble statue. In form, in proportions, in symmetry and finish, it is flawless. You are moved to ecstatic delight in the presence of the sculptor's masterpiece. And you exclaim, "It is perfect." And so it is to the ordinary eye.

But the perfection, however, of the marble statue is fixed, dead and inactive. Certainly there is a more significant kind of perfection. You walk out of the room in which you saw the completed marble statue into the room where the sculptor is at work on another piece of marble. In his mind he holds a picture of a more nearly perfect marble statue. With the intense enthusiasm of one who is engaged in noble creative work, he is pounding away at his new piece of marble. He is doing the most nearly perfect thing he can do in the most nearly perfect way he can to produce a more nearly perfect marble statue.

Here we undoubtedly have a more vital kind of perfection than the flawless finished marble statue. Here we have the perfection of performance.

Perfection in the realm of intelligent beings consists simply of doing the best things one can in the best way one can. Even the angels do no better.

Even the perfection of skill unused is not to be compared with the perfect utilisation of inferior skill. Indeed, the greater one's capacity for doing things if he fails to use it, the greater his fault. A simple illustration will aid us in comprehending this parodoxical truth. Three men are in a boat. One is a one hundred per cent. swimmer; another is only a fifty per cent. swimmer; and the third cannot swim at all. A storm rocks the boat. The man who cannot swim falls overboard. He is in danger of being drowned. The fifty per cent. swimmer pleads with the one hundred per cent. swimmer to rescue the drowning man, but the perfect swimmer refuses to take the risk. Whereupon the fifty per cent. swimmer rescues the sinking man. Judged by the vital essential of action, the fifty per cent. swimmer is more perfect than the one hundred per cent. swimmer!

Real perfection is progressive. The fundamental nature of all intelligent life in its finest aspects supports this elementary truth. Most of us have heard the judgment day described as a time when the Eternal Accountant stands behind the big book that records our deeds and misdeeds. On the left side is entered a record of our misdeeds. On the right side is entered the record of our good deeds. As

we stand before the Accountant he strikes the balance. If the evil outweighs the good, we are sent to hell. Conversely, if the good outweighs the bad, we go to heaven.

This illustration of life and its ending is archaic and misleading. A better idea of life and its destiny is suggested by a man in a boat rowing up stream. The farther he goes the swifter the current. If at any moment he stops rowing, his boat is carried down stream and he loses the ground he has gained. Moreover, if he is not rowing harder to-day than he did yesterday, he will not make any progress. The most vital thing he gets out of the rowing is not advancement in space, nor arrival at a fixed goal, nor a chalked-up record, but increased skill and strength, and the zestful glory of ceaseless progress.

All essential personal advancement consists of increased skill and power to conquer opposing forces. This increase comes through ever-increased ceaseless exertion. Our Prophet himself defined salvation, the soul's highest goal, as "being placed beyond the power of all one's enemies." The winning of this victory over the relentless foes of our souls requires power, ever-increasing power, the power that comes through eternal moral and spiritual struggle. This struggle for salvation is life's noblest quest. It is eternal progress, eternal ennoblement and eternal glory.

Brigham Young taught that even the God he "worshipped was eternally progressing." This idea of God is, of course, at variance with the sectarian notion that God is absolutely perfect. Or, in other words, that He has reached a goal beyond which He cannot progress. To say that God is perfect in the sense that He has reached an unimprovable state is in effect a denial of His essential perfection —the perfection that consists of doing things more perfectly in the present than in the past.

A scriptural reference to Seth aids our understanding of the divine teaching in regard to perfection. Of Seth, it was said that "he was a perfect man." Does this high encomium justify the conclusion that he had reached a standard of intellectual, moral and spiritual excellence beyond which he could not improve? Obviously, to accept such a conclusion amounts to saying that he has learned nothing, conquered nothing and achieved nothing since he lived upon the earth.

What then is meant by the perfection of Seth? Simply that he was perfect in desires, perfect in aspirations and perfect in his striving for a higher perfection.

The Lord's command that we become perfect as our "Father in heaven is perfect" would have no practical meaning, if by perfection is meant, the attainment of an absolutely unimprovable state of being. For such a standard of moral and spiritual excellence is beyond the comprehension and reach of mortals. But if by perfection is meant perfect progressive striving for a more and more perfect way of life, with resultant ceaseless increase of skill and power, to achieve and conquer, then the goal set by the Master becomes intelligible and susceptible of attainment. For it is quite possible for even fallen mortals ceaselessly to aspire and strive with unexcellable diligence for an ever higher standard of excellence.

This idea of active progressive perfection has a very practical and vital meaning in the study of religion. It gives to life and destiny a rational meaning. It rules out of our thinking the irrational notion that some one magical ceremonial act, at death's door, can make a grossly wicked man just as perfectly acceptable to God, as a long life of pure aspiration and righteous living. It is in striking contrast with the revolting idea that a mere frantic confession of Christ with dying lips can carry the fearful confessor to the perfected bliss and glory of the man who has through years of persistent purity of desire and ceaseless striving, developed the strength of all strength, the strength of a Christian character.

"Be ye therefore perfect" means "Be ye therefore perfect in aspiration, perfect in striving for a standard of excellence that becomes eternally more and more perfect." The real glory of this eternal quest, is increase of knowledge, increase of skill and increase of power to achieve and conquer the forces of evil arrayed against our immortal souls.

THE TEST OF CHRISTIANITY

By PRESIDENT LEVI EDGAR YOUNG

of the First Council of the Seventy

Address delivered at the Friday afternoon session of the 115th semi-annual general conference, October 6, 1944, in the Tabernacle, — Salt Lake City, Utah —

I WISH to have the help of my Father in heaven while I speak to you this afternoon.

The Puritan preacher, John Eliot, known as the apostle to the Indians, wrote as a preface to his Bible after having translated it into the Narragansett language: "Work with faith in Jesus Christ can accomplish all things." It was a motto peculiarly fitting to his times; it is peculiarly fitting in our own day. It meant as Frederick Harrison has aptly written that to toil in producing things needful for human life is to offer up ourselves to the law of creation which ordained that life on this earth could only be sustained by the sweat of man's brow. The terrible times through which we are passing are destined to leave war within every nation as well as our own. It may prove harder to win peace than to win war. There will be a dearth of food, of clothing, and saddest of all, a lack of Christian fellowship. Are the religious forces influential enough to set an example of self-denial, of self-restraint, of discipline and a renewed faith in the teachings of the Saviour of the world, who taught that peace can only come as people love the Lord their God and their neighbours as themselves?

We have often failed to give ourselves to the word of the Lord. We have run after wealth, praise, and honour, and thought that Christ may be found by seeking eminence and power. This is not so. Many of us will have to learn that it is not the outward and physical, but by the inward and physical that men become true men. Did not the Master say: "'Whosoever will save his life shall lose it. . . ." He taught that the majesty and sanctity of living is for the invisible; that is to say for honour, truth, fidelity and the kingdom of righteousness.

There were honoured names that took part in the great religious changes that came into the world in the sixteenth century. The daring and forceful methods of John Calvin, Martin Luther, Melanchthon, Zwingli and John Knox and many others left their results upon the world. We do not doubt their integrity to what they considered the fundamental doctrines of Jesus Christ, but sin and disaster have been growing to the present day. The burning question of the hour is: Where is the simple and pure religion of Jesus Christ as taught by the Master two thousand years ago? The Bible has suffered at the hands of those whom it sought to help . Men have failed to read its teachings through to the end with an intelligent thoroughness. They have made selections according to their human knowledge "and have missed its spirit and the trend of its instruction, and the glorious uplift of its truths."

WHAT will be the characteristics of a religion of Jesus Christ as humanity returns to the old way—the way of Christ our Saviour? The followers will hold to the power of the priesthood of God, to authority and liberty, to the doctrine of individual salvation, the spirit of truth that binds people into a Christian society. The unity of the Church of the living God will be envisaged by a society, for which Christendom waits. It will be the religion of Jesus Christ, and not a religion about Jesus Christ. Thus we come to the supreme test of religion—**revelation.** This was the

fundamental teaching of the prophets of the Old Testament. Isaiah in richness of spiritual expression wrote ages ago:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening up of the prison to them that are bound. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. (Isaiah 61:1-3).

Our Saviour came to save. He sought out the lost souls who had wandered far away. Sin was in the world then as it is to-day. He came to redeem the lost by the principle of repentance and holy baptism by one who has the power of God. If the Christian world has forgotten this, then it has lost its divine power. "All great truths," it has been said, "are simple truths." If the followers of Jesus will begin to teach the ways of the gospel of Christ in that humility which comes of the genuinely pure heart and the high regard for the intellect, then the divinity of the gospel will take new root in the soul of men. It will be Christianity again.

A new message of the Redeemer is in the world to-day. It says in part:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

We believe that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying-on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying-on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organisations that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

* * *

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (The Articles of Faith).

THIS message is purifying and refining. It will correct the abuses of human society; the abuses that obstruct the pathway of God's work. It is revelatory, "fulfilling the largest meaning and possibility of **revelation.**" And futhermore, we have a truth: "Whatsoever principles of knowledge we attain unto in this life will arise with us in the resurrection." This provides a scope of unlimited progress, and makes due place for all the human instincts that constitute the spiritual nature of man. It limits man to his highest possibilities. This new message meets the supreme test of religion—**revelation.** For in him is the supreme Sonship: "The glory of the Only Begotten of the Father, full of grace and truth." What we have this day has redeemed you and me far more than we have realised. Our world must go forth with the teaching that God does live, and we freely give that which we have freely received. We will become a power through our idealism and faith. All of this, the Prophet Joseph Smith meant when he declared in words as revealed from God:

Ye must grow in grace and in the knowledge of the truth. (D. & C. 50:40).

May we all abide more and more each day by the laws and commandments of God. I ask in the name of Jesus Christ.—Amen.

THE WORLD SAYS

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

"PARENTS must come to realise that although having children is primarily their own affair, it is by no means only their own affair, since the first concern of any community is to determine its size and ensure its own survival. The community, for its part, must be prepared to show that it both needs and values children, and must develop the partnership it has already entered into with parents to help with the support and education of the next generation. By these means public opinion can be expected to change, and to regard a large family not as an occasion for a music-hall joke, but as a matter of pride."

EVA M. HUBBACK, in Population Facts and Policies.

★

"TAKE to-day the type of meal in which rich and poor alike indulge. We get our processed soup from a tin; we get our vegetables probably a fortnight old, almost certainly cooked with soda and boiled, and a 'fortnight old' generally means the removal of most vitamins. We have chalk and mica in our salt; we have our milk in powder and our egg in powder. So if we do not give the principle article in our diet the maximum nutritive qualities, how can we expect in the future any more than in the past?"

EARL OF PORTSMOUTH, in the debate on the wheat abstraction policy as it affects our daily bread.

★

"THE concentration camps should not be forgotten. They are a reminder that, great though Hitler's crimes against the nations may be, his most mortal sin was his offences against the dignity of mankind."

"ECONOMIST."

"WHAT we are relying on is the will of the great Powers to agree with one another to settle even their greatest differences within the framework of an international organisation. If they will not do that, if everyone acts in his own interest, no formula will save the world."

MR. ATLEE, on the eve of his departure for San Francisco.

★

"AFTER victory in Europe it will be necessary to insist on the importance of continuing to save . . . .

"If patience and control are exercised the country's future is full of promise and encouragement. In a few years industry will be re-equiped; new industries will have been established, full employment will have been provided, and war damage will have been repaired. The choice before the country lies between a temporary and unwholesome period of prosperity based on inflation, and the country's productive capacity by a few years of self-restraint and patience."

LORD KINDERSLEY, President of the National Savings Committee.

★

"THERE is now a whole demon-ridden world to be re-ordered, and everything of stability and high purpose which man can find will be needed for the task. As through our long history, so now, let Church and nation stand together under God for their inter-related duty.

"The Church has much to put in order if it is to faithfully serve the nation; that nation has much to learn and unlearn if it is to heed what God says to it through His Church. For many years past that two have been drawing apart. There is the possibility, the fear that alienation may continue and increase."

DR. FISHER at his enthronement as Archbishop of Canterbury.

Selections from the works of the Greatest Poets

ENGLAND ARISE!

ENGLAND, arise! the long, long night is over,
Faint in the east behold the dawn appear;
Out of your evil dream of toil and sorrow
Arise, O England, for the day is here!
From your fields and hills,
Hark! the answer swells:
Arise, O England, for the day is here?

People of England! all your valleys call you,
High in the rising sun the lark sings clear;
Will you dream on, let shameful slumber thrall you?
Will you disown your native land so dear?
Shall it die unheard,
That sweet pleading word?
Arise, O England, for the day is here!

Forth then, ye heroes, patriots, and lovers,
Comrades of danger, poverty, and scorn;
Mighty in faith of freedom, your great mother,
Giants refreshed in joy's new rising morn!
Come and swell the song,
Silent now so long!
England is risen! And the day is here!

EDWARD CARPENTER.

AS the time for demobilization approaches, the veterans of the last war are greatly interested in the problems of re-adjustment which face the young manhood of the world. They know something of their hopes and aspirations, the conflicting eargerness and fear, the sort of trembling on the brink of new adventure, the pause which comes with the realisation that now at last they may reach out and grasp what, during these years of war, has seemed so far away, so like a dream of unattainable paradise.

And now for many it has come and for all it is a promise of tomorrow. Going home to stay; no more watching of the calendar and clock, no more searching of the schedules of train, and boat to avoid being A.W.O.L. while on leave or furlough, no more good-byes with forced smiles wrung from hearts which hurt as they hold back the cry that seeks release through tightened throats on both sides of the barrier at the station or the dock.

These old veterans are fully aware of the fact that the young men of this generation face a world quite different from the one they knew when they returned from what has proved to be an unfinished job just twentyseven years ago this autumn. And yet somehow they feel that the things they learned by the mistakes they made should become signposts or markers at the intersections. A good guide knows which road to avoid as well as which one to take and if that knowledge results from sad experience it may be even more impressive than a road map.

What then would the old veterans ask if they were the ones who are to change from uniform to civvies? What would they desire from their sons to whom they prayed this experience would never come. Well perhaps their dimming eyes do not see as clearly as they did but their memories are good. The lens of time gives perspective while experience teaches all the values of the red light and the green and to heed the caution of the amber.

First our men will want release from the routine and regimentation they have endured because they thought it was necessary for the time and place. They will want to know that the freedom for which they fought is not to be abridged or taken from them by more subtle methods of state control and unrepresentative government. They want to make sure that the years of their youth which were given to their country were invested in freedom for them and their sons and not merely dashed against walls of tyrants to fall back into the shadow of those walls.

They will not feel that the would owes them a living for the service they have rendered. They are grateful for the lessons learned while serving. They know themselves and other men better than they did and can now do many useful things, are skilled and trained in many fields which before the war were reserved for experts only. They have also learned something of their limitations, learned that there are some things they cannot do as well as others and thus they'll avoid the expense and embarrassment of the dead end road.

They must have a chance to finish their education and to this end should not hesitate to take such government aid as may be available. The government, which is the people, advances this money as an investment in citizenship which is the best security on the market. But they will ask the government to do for them what they can do for themselves because they value their self respect and independence. They do not wish to be obligated, to be in debt or to reply on government jobs where they must take orders and be 'pushed around' by little men in big places. They wish to choose and decide, go and come without let or hindrance and yet to take an active part in community effort, in co-operative enterprise and to feel that their miltary service has not segregated them or set them apart as different from their fellows.

They do not want the kind of charity which washes against the foundations of their self respect and initiative. They ask only for a chance to work, to build a house and make a home, to contribute to the general good and help create the kind of world which we had hoped might be their heritage.

They want freedom within the law with the right to think without prompting and to speak without fear. Good schools for their children and for all children regardless of the economic or social status of family lines. They want real democracy, the kind for which they fought, the kind which draws no line between races, creeds or colours where they can worship the God who 'made of one blood all nations of men,' worship without the fear of persecution or the blight of prejudice, where independence, initiative and pluck will be rewarded with a ladder inviting them to climb and achieve success. They want a chance to make good without crawling, leaning or whining or paying tribute to self appointed task masters.

They want to keep their conscience tuned to the rights and needs of others and they'll insist that all shall have their full share of the good things of this world if they are willing to pay the price of effort and enterprise. They want their country to have a conscience too and to be a good neighbour in a world where neighbour nations live closer together than ever before. They want the kind of followship that is not afraid of sacrifice. The kind they knew among their buddies, where they were anxious to share a crust, a drink, or to risk life to save another, where thoughts turned out instead of in and where oneself was considered only after ones friends were secure. They want a christian world where creeds are written in the hearts of men and God is a reality. Where love of fellow men will extend the vision beyond national boundaries and no sick man or nation will be left to die alone on the road to Jericho.

They want a world in which beauty has real value and may not be crowded out of life to make room for mechanical efficiency. They want flowers as well as vegetables in their gardens, with the untramelled right to cultivate them without fear of bureaucratic orders to plough them up and make room for cabbages. They want leisure time to spend in that neglected corner of the garden of life reserved for the cultivation of the aesthetic.

They want to live among their comrades some of whom are citizens of 'foreign' lands which to them are no longer foreign. These men have had a chance to play outside their own back yard and they like the neighbour children against whom they were warned by those who knew them not. These men want a world brotherhood where their children and their children's children may live in peace and to this end they want to have a voice in government and a seat at the council tables of the world, where experience and intelligence and understanding will join with faith and trust fellowship to write and operate the world charters of the future.

They want a little of the earth's surface which they may call their own, upon which they may stamp the imprint of a coat-of-arms which they themselves have fashioned. A little home to which they may retire for the enjoyment of family life, a few good books, some music and a radio. A place where they may shut out or bring in the outside world at will and where at night they may draw the curtains and invite the Prince of Peace to bring His benediction to a christian family in a christian country in a world where the principles of the Prince of Peace have replaced the mad attempts of would-be dictators to rule the world.

And thus do old men dream dreams while they pray the young men may see visions.

HUGH B. BROWN.

FORCES'

As the liberation of Europe has progressed and the Allied Armies have moved in to occupy the territories freed, there has moved with these soldiers some of our own men, members of this Church. There have been men who have seen these lands before, but in very different circumstances. Before, they have taken the message of the Gospel to the inhabitants and they cherish many memories of happy times among converts, saints and friends. Now they come on a new mission but with the same heart in the same Gospel.

★ ★ ★

A FORMER missionary to the West German mission, recently, as major in the U.S. Air Corps, paid a visit to the Mission Home at Frankfurt A/Main, Germany, where he had reported for his mission in May, 1939.

In a letter to Elder Thomas E. McKay, assistant to the Council of the Twelve and acting president of the European Mission, who also had served 30 years previously as conference president in that same city, the major wrote of finding the Mission home, which had fared just a little better than the rest of the city, which he described as in complete ruins.

Frankfurt was chosen as the headquarters of the West German Mission, created in 1937.

The letter to Elder McKay is as follows:—

"Ever since coming to the Mediterranean and European Theatres of Operations some two and one-half years ago I've looked forward to one day returning to Frankfurt A/Main, Germany, where I reported as a missionary in May of 1939.

"Last Tuesday, April 3rd, First Lt. Boyd F. Henderson from Pocatello and myself made the trip to Frankfurt. The city is in complete ruins, but the Mission Home fared just a little better. A German sniper had used the basement—the windows are gone, furniture messed up, records scattered everywhere. I hardly recognised it from the outside. The retreating Germans had also demolished the Adolf Hitler Bridge crossing the Main right next to the Mission Home.

"We went in to look around and found that an Engineer Outfit (U.S.) was using it as a Command Post. The former offices now have G.I.'s cooking Ten-in-One Rations. The former living quarters now house G.I.'s at night. We found the records and files scattered everywhere. I'm sending the two most important ones under separate cover—the records of missionaries assigned to the mission. The most recent correspondence in the files from Church Headquarters in America was in 1940. The most recent correspondence to Church members in Germany from Acting President Biehl and Bruder Heck was dated in 1943.

"I thought of looking Brother Heck up and getting more information concerning the Saints in Germany but the present no fraternisation policy discouraged that. Later on when the Ruhr has been taken I hope to visit the branch I formerly worked in—Herne i/Westfalen.

"The German countryside still looks beautiful and well cultivated. The cities and towns are another story—for the most part they're a mass of bombed-out rubble. How they'll ever rebuild is beyond me."

★ ★ ★

FROM somewhere in Holland came word of the following incident showing the far reaching results of a friendship made several years ago by Mormon missionaries with a Lutheran minister in Pennsylvania.

It was written as follows to the Church News by H. M. Marlowe, with the armed forces in Europe:

"Several years ago some of our missionaries, among whom were Elders West, Hardy and Clark, made the acquaintance of a good Lutheran minister in Pennsylvania. They joined his choir at his chapel and added materially to his programmes. As a result this good man invited them

to his home, where they and many of their companions were made welcome at his table and spent many nights under his roof. His church was thrown open to missionary conferences and in every way he helped "the boys" along.

"Two weeks ago this man, who is now chaplain of the unit I am with, found he must be absent for a week. To my surprise he asked if I would take his place for that time. Upon my prompt acceptance he announced to each of his groups that at the following meeting a Mormon Elder would tell them about the history and salient points of Mormonism and he strongly urged them to be present. The result was that about 200 men heard for the first time about this Latter-day work. The choir learned several of our songs and sang with zeal "Love at Home" and "Come, Come Ye Saints." Many expressions of appreciation have been received from those present and further inquiries have been made. The commanding general saw fit to be present and has since personally stated his pleasure at being able to attend.

"The value of example cannot be overemplasized, as I believe this little incident demonstrates."

★ ★ ★

Testimony Meeting in New Guinea.

New Guinea is an island of some size (more than a thousand miles in length and nearly 400 miles wide at its centre), in the Pacific Ocean, right on the Japanese war zone. It is 400 miles N.-W. from the northern peninsula of the Australian State of Queensland. Boy, it's a long way from Home!

I was glad when I saw a sign hanging
High on a coconut tree,
It told of a "Mormon" meeting,
And the time and the place it would be.

Next Sunday our group had assembled
In a ragged, war-beaten tent;
Twenty young men who were anxious
To partake of the Sacrament.
We listened to strong men bearing
Their testimony of truth;
Peace was there on that battlefield,
In the hearts of those "Mormon" youth.
A lad who was wounded in action,
Who had known long moments of dread,
Told how his comrades had left him—
(They had given him up for dead),
He had prayed to the Lord, and he told him
Of a blessing that hadn't been filled:
And that God, who is bound by a promise,
Sent him back to this mission field.
He was but one of the many,
Who rose to their feet that day,
And our faith grew stronger from hearing
Those thoughts that they sent our way.
Now that the war has sent me,
To a distant battlefield,
My thoughts go back to that battered tent—
And I have my faith for a shield.

S/Sgt. Jeston Jackson

★ ★ ★

You men in the Services know how that fellow felt when he saw that sign up the tree. I think we can get an idea of it, because we have heard so many of you say how good it has been to get into a Mormon meeting. We're glad to have you, too, fellows. To hear you talk about your army experiences, to hear you bear your testimonies, to hear of the struggles you've had with old Satan sometimes gives us a lot of strength—because you've "made out." And you will make out! Our prayers are ever for you.

Come and see us when you get the chance. Get to your meetings with the Saints whenever possible There'll be a welcome waiting for you. God Bless You!

And, by the way, if you can't get along to see us, write to us about what you're doing "over there". It makes interesting reading.

Alfhabible Quiz

Son of great King

A .....

Before whom a great missionary defended himself

A .....

This man was killed by his brother

A .....

Youngest of a famous group of twelve sons

B .....

While giving a great feast this king saw writing on the wall

B .....

A prisoner, released instead of Jesus

B .....

A famous persian king

C .....

A High Priest who prosecuted Jesus

C .....

A devout centurion who received a vision

C .....

More Next Month

A CHILDS STORY

The fairies, they told me, died ere I was born,
But out through my window one bright summer morn
I looked at the forest across the wide plain,
And saw they were dancing and swinging a chain
O red and white daisies and buttercups too,
When along came old Sally and gave a loud moo!

Quickly they hid in a drooping cowslip bell,
That grows in the valley close by the old well;
And then I remembered that day by the sea,
When I built the sand-castle for Mary and me.
The waves came in slowly, but once with a splash,
Out sprang from a bubble and clung to my sash,
A sweet little fellow with black sparkling eyes.
And said, "Do you know me you little girl wise?"

I looked down that moment, and saw many more
His little companions at my castle door.
White rings dangled round their tiny necks,
They entered the castle, and then with gay becks,
Called up the new comers, who went not inside
For fairies and castle sank down in the tide.

I'm sure there are fairies, those strange little men,
Because I have seen them, and now in the glen,
When the sun is near gone and dew on the grass,
I'll go shake the cowslips and then softly pass.
But I must be careful and walk on tiptoes,
For they are so timid, and ere ever one knows,
They hide away safely in some high old tree,
Or fly through the air to the caves of the sea.

A. PORTASS.

VITAMIN D

by——————Virginia B. Jacobson

I am the sunshine vitamin—
They call me vitamin D.
You growing girls and husky boys
All need a lot of me.

I make your legs grow fit and straight,
I make your back grow strong.
To fail to get enough of me
Is foolish, also wrong.

I live in a bottle of cod liver oil,
You'll always find me there,
Through I make my home in the sunshine
When the days are bright and fair.

Remember, for teeth white and even,
You must depend upon me,
For I am the Sunshine Vitamin
The one they label D.

BRITISH MISSION

DISTRICT ACTIVITIES

BIRMINGHAM.—At Handsworth Chapel, on June 23rd, the Birmingham District Music Committee presented "An hour with Chopin." Mr. Cecil Austin, a pianist of international repute, played a number of Chopin's famous compositions and gave a short summary of the composer's life. Two other artists also performed, Miss Betty Randle, violinist and Miss Pamela Shore, soprano. An extremely appreciative audience of 40 people attended.

District Conference was held in Birmingham on Sunday, June 3rd. At the session held at 11 a.m., the Priesthood and Relief Society members separated after opening exercises for instruction and discussion. Branch President's reports indicated favourable progress in spite of trying times. President Brown, quoting message from 1st Presidency exhorted all present to a greater personal chastity, stressing that it would be a necessary stength against the backwash of immorality following the war. The Relief Society held an inspiring testimony service under the direction of Sister F. B. Dunn.

One hundred and forty-five people attended the second session at which Auxiliary Boards representatives spoke viz. Elder William O. Chipping of the Sunday School Board, Elder David E. Gardner of the Genealogical Board and Sister Augusta Edwards of the Primary Board. Other speakers were Elders Walter Green, Edward Armstrong, and Charles Collins of the District Presidency. Remarks by President Brown concluded the session. District President George A. Allen conducted the final session, expressing appreciation for the conference in his remarks at the opening. Other speakers were Dr. Clarke (serving in the U.S.A.A.F.). Elder Hunter, of Nuneaton and Elder Norman Dunn, Mission Secretary. President Brown was the concluding speaker and reiterated his message of the morning, warning all of hard times ahead yet and admonishing the saints to shun every appearance of evil; 135 attended this last session.

★ ★ ★

NORWICH.—At a baptismal service held in the Norwich branch, David Bertie Martins was baptised into the Church by Elder Bertie Martins and confirmed by Elder William H. Daniels. William Dewey Townsend (U.S.A.A.F.) was baptised by Elder Milton W. Priest U.S.A.A.F.) and confirmed by Branch President Alfred Woodhouse.

★ ★ ★

LONDON.—The Primary organisation of the newly formed London branch held its opening party on June 19th. More than a score of children enjoyed a sit-down tea and afterwards entertained each other with songs, poems and dances. Sister Florence Vincent, Rhona Cunningham and Elsie Bickerstaff are to be commended for their enthusiastic start. We hope that success will attend their further efforts.

A Sunday School Conference (previously arranged) of the old North London District was held in the Luton branch hall on Sunday, June 17th. Two sessions were held, the first being conducted by Sister Gladys M. Osborn, Secretary of the British Mission Sunday School board. Ninety people attended this session and enjoyed a fine programme of episodes presented by the children and specially prepared talks. Elder William O. Chipping, Superintendent of the Mission Sunday School Board, conducted the second session at which a splendid playlet was presented by the Luton Sunday School children. Ninety-six

attended this session. Members of the London District Presidency were in attendance and delivered addresses.

Luton Branch are to be specially commended for their extra efforts to make this occasion as fine as it undoubtedly was.

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SHEFFIELD.—On Whit Monday, June 21st the Doncaster branch held its annual Sunday School outing at Cleethorpes. Thity-two members and officers enjoyed a fine day by the sea.

On Saturday and Sunday, June 16th and 17th, Sheffield Branch held their first Priesthood Convention. Saturday evening an excellent tea was enjoyed followed by a concert. A special programme was rendered on Sunday evening including some musical items. All was under the direction of Elder George A. Stubbs, Branch Priesthood Director.

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DEATHS

ESPLEY.—The death occurred on June 4th, 1945, of Brother John Espley of the Burnley branch. The funeral took place on June 7th, a service being held in the Burnley chapel under the direction of Elder John R. Moore. This brother spoke as also did Brother Willie Duckworth. The interment took place in the Burnley cemetery. Sister Ellen Duckworth sang "Sometime We'll Understand" at the graveside, and the grave was dedicated by Brother Willie Duckworth.

A memorial service was held in the Burnley Branch the following Sunday. Fifty-five people being present.

PERSONALS—

BIRTHS

BUCHANAN.—Laraine Mary Buchanan, infant daughter of Brother William and Sister Lois Buchanan, born June 15th, 1945, was blessed Sunday 1st July, by her father.

MARRIAGES

BURGESS-WINTERS.—The marriage of Sister Florence B. Burgess to Brother Sidney Winters, serving in the Royal Canadian Army took place on May 15th, 1945. The reception was held at the Nottingham branch hall. Sister Burgess is a member of the Nottingham branch and was formerly of London.

STEWARD-DURRANT.—On May 17th, 1945, the wedding took place of Sister Doris E. Steward to Brother Cyril J. Durrant. The ceremony was conducted by Branch President Alfred Woodhouse. The bride was given away by her father Mr. Arthur Steward. She was attended by her two sisters as maids in waiting. A large number of friends and members attended.

COOK-HALE.—Also married in the Norwich chapel were Sister Madeline F. Cook and Brother Isaac R. Hale (who is from Nevada, U.S.A.) on June 21st, 1945. President Woodhouse performed the ceremony. There were two bridesmaids, one, a member of the Lowestoft branch, and a friend of the bride's. The bride was given away by her eldest brother, Brother Leslie J. Cook. Many friends and members attended. A reception was held at the bride's home.

TARR-BAKER.—The wedding of Joyce Ellen Tarr of London to Elder Lawrence Baker, serving in the American Forces as a S/Sergeant, was performed by Elder Norman Dunn on Saturday, June 9th, in the Ravenslea chapel. The chapel was filled to capacity to witness the ceremony which was filmed throughout with the help of the American Army. President James P. Hill of the London branch gave the bride away while Simon Baker, brother of the groom acted as best man. The bride, attired in white satin with headdress and veil of Brussels lace, was attended by her small brother Raymond, as page and Jeanetta Willmott, the daughter of another brother and sister of the branch as bridesmaid, both of these children acting as train bearers. A third child, Marion Gillings, from St. Albans, acted as flower girl. A splendid reception was held in the recreation room of the chapel following the wedding where more than sixty guests, relations, friends and members enjoyed an unbelievable meal, that is, unbelievable until its tangibility had been ascertained—despite rationing—(still with us?).

The chapel was tastefully decorated with many flowers and much greenery. Sister Alice Tarr, Mother of the bride rendered feelingly "Love Here is my Heart" accompanied by Sister Florence Mead who played throughout.

Announcements

Elder Frank Smith was set apart as a member of the British Mission Genealogical Board by President Hugh B. Brown, on May 22nd, 1945.

Pioneer Story

"AUN'T BETSY"

by William R. Palmer

AMONG the very first converts to the Church in South Wales was the family of William R. Davies of Ferryside. The men were of the Welsh colliers who worked hard in the coal pits but they were a happy family in their home life.

The only daughter of Wm. R. Davies was named Elizabeth but most Elizabeths in that day were called Betsy. Betsy Davies grew to womanhood and became the wife of Rees Jones Williams and he, too, was a convert to the Church.

The Davies and Williams families came to Utah in the 1850's and William R. was advised to move South to the Iron County Mission and assist in building the settlement of Fort Harmony Rees J. Williams had mechanical skill and, finding employment at a steam sawmill in Cottonwood Canyon, remained in Salt Lake City.

May 31, 1860 a terrible tragedy befell the Williams family. Rees was accidentally thrown into the saw and was almost cut asunder before he could be pulled out.

Betsy Williams was one of those cheerful, kindly, helpful souls whom neighbours and acquaintances instinctively call "Aunt." She was one of those whom everyone in trouble went to for consolation and assistance. Now she needed these blessings which she had scattered so lavishly on others and on all sides, friends rose up to give her aid. The calamity which had befallen her husband left her a widow in poverty with four children, three boys and a girl, to rear. The eldest of her little brood was a son nine years old and named Rees Jones for his father. When that son was an old man eighty years of age he went with me to visit the ruins of Old Fort Harmony and on the way down told me a story of their family life in that place when he was a small boy.

The most cherished possessions of an old country gentlewoman transplanted by her religion from Wales to a rude, roughhewn home in an unconquered desert was a bit of fine china. It might be a few thin plates or a dainty cup and saucer. These supplied a touch of refinement in a land where of necessity things were rough and coarse.

About all the dishes there were in Old Harmony were the brown thick, clumsy products of our own pioneer potters, or they were plates of tin and cups that were tin cans on which handles had been soldered by the local handy man.

When Aunt Betsy Williams left the old country she brought as a parting gift from loved relatives she would never see again, a set of fine purple-flower decorated English china. They were her most prized possessions and whatever else had to be sacrificed to the exigencies of the long journey to Zion, she would never consent for her dishes to be sold or left by the wayside.

After his shocking and tragic death, Aunt Betsy gathered up her possessions, chief of which was her cherished china, and with her children went to live with her father in Old Fort Harmony. Here her gleaming dishes gave her humble cottage an air of aristocratic distinction for they were the only nice tableware in the entire settlement

One day word came to the Fort that "Brother Brigham" and his party were coming and would spend a day with them. On such rare occasions the Presiding Elder's tinware and crockery were exchanged for Aunt Betsy's fine china in order that the visiting authorities might be served with befitting dignity. Today the Elder's wife had come for the dishes and the two women washed and polished them and they were stacked in a basket on the table ready to be carried away. The table was of the old drop leaf style with a fifth leg that propped the extension leaf up. Rees, the widow's son was playing marbles on the floor and Aunt Betsy, fearful that he might bump against that fifth leg and knock it out, kept driving the heedless boy with his marbles to the far corner of the room.

While the two women worked they talked. Sister Lee said, "It is so good of you, Aunt Betsy, to let us use your lovely dishes. I am so thankful when Brother Brigham comes to visit us that we do not have to serve him with our horrible looking crockery. It would be so embarrassing to give the President one

of our old yellow crock plates and a salmon can to drink out of. You don't know how much I appreciate your kindness,"

"Oh, well, Sister Lee," Aunt Betsy replied, "you know Brother Brigham and the brethren belong to all of us and we must all see that their visit is pleasant. I am thankful to have something that I can contribute on such happy occasions. You do have plenty of good foods to serve them, but it would be terrible if they had to come and eat the victuals I could give them. It would be pretty much greens and Welsh gruel."

"Your foods would be good, Aunt Betsy, and the brethren would relish them. You make things so tasty no matter what they are. But anything would taste good off such lovely dishes."

"You are welcome, Sister Lee, to use my dishes," replied Aunt Betsy, "but I do want you to be very careful with them. Don't let the children wash them or handle them. Put them in the basket right off the table and bring them back dirty for I would rather wash them myself. You know I brought them from Wales and they mean so much to me. I think it would break my heart if anything should happen to them."

"No, Aunt Betsy," replied Sister Lee, "I won't bring them home dirty but I promise to wash them myself and I will be very careful about it, too."

"It is not only that they are lovely dishes," Aunt Betsy continued, "but they are all the dishes we have. What could I do if they were broken? However could we live without dishes of some sort?"

Just then the tragedy happened. Rees, with his eyes on his mother rather than where he was going, chasing a marble bumped into the table and tipped it over. The stack of precious dishes came crashing down in a broken heap on the floor. Two women screamed and grabbed frantically at the falling china but their efforts were in vain.

Poor Aunt Betsy was almost beside herself. She seized Rees and spanked him with all her might. "My son! my son!" she screamed, "see what you have done." Then when she saw his tears and his frightened look her mother instinct welled up and gathering the boy in her arms she hugged and kissed him as stoutly as she had spanked. But when she looked down at the broken dishes, in half hysteria she spanked Rees again and again then hugged and kissed him. "My boy! my boy!" she moaned, "what can we do? Whatever can we do? There is not a dish or a cup left to drink out of. There is not a dish to be bought this side of Salt Lake City and we haven't a cent of money if there were. I told you to stay away from the table. I was afraid something would happen." She threw herself on the bed and wept bitterly.

Sister Lee came and put her arms around the sobbing woman and said, "Dear Aunt Betsy, I am to blame for this terrible thing. Don't cry too hard about it. We will share our dishes with you. This is a calamity to everybody in Harmony. How can we entertain the authorities now when they come?"

Rees J. Williams, with much feeling, told me this story as we rode together to the ruins of Old Fort Harmony. Arriving at our destination we walked around the inside of the heap of earth that was the decomposed walls of Fort Harmony. He pointed out the places where homes had been, saying, "This was the Lee home; Woolseys lived in this place; Grandfather Davies' home was here; Uncle Jim Davies lived in this corner and your father was next to him," etc. When we came to the northeast corner he said, "This was where we lived." We lingered there for a little while and the story he had told was in my mind. Look-down I saw a tiny speck of white shining in the dirt. I kicked at it and a piece of broken china came up as large as my hand. Wiping it off I saw the dainty purple flower he had described. I held it up. Brother Williams turned very pale and put out a trembling hand to get it. Choking with emotion he said, "Yes, this is a piece of my sainted mother's dishes." He drew out his handkerchief, wiped the fragment of china clean, wrapped it carefully and put it away in his inside coat pocket. I walked away to my car leaving him alone for a time on the old home site with his memories.

—INSTRUCTOR

A Womans Point of View

Is this the Answer?

It appears to be comparatively easy for an allied soldier to resist overtures of friendliness made by a German soldier, but he finds it the most difficult thing in the world to resist those made by a child probably too young to have any idea of what the word Nazi means. It seems that when he is attacked by plane and tank and shell, he is no mean fighter, but when the weapon of attack is a small helping of home life, he is peculiarly vulnerable.

Obviously, there is a tremendous force in those gentle things, a child's innocence and the universal appeal of home-life, Inevitably, one is brought to the conclusion that it is stronger than war, more powerful than memory, stronger than vengeance.

In the Church of Jesus Christ, we find the essence of this force generated by the Restored Gospel. L.D.S. women are inspired and encouraged to preserve with all their energies, the sanctity of mother and childhood, and that of the home. In this strange, unexpected aftermath of the bloodiest war in history, in this power wielded by little children and humble homes—have we the answer to all future contentions and strifes? If we have—Woman, thy name is Responsibility.

Almalgamation of Relief Societies in London

The month of June has 'flamed' upon interesting moves in the London District. The branches of Catford, Chiswick, North and South London have been amalgamated into one splendid organisation and Sister Maud Hawkes now presides over London's Relief Society with counsellors Olga S. Emery and Clare Hannah to lend her able support.

This event is indicative of the present growing tendency of the saints in Britain, to 'gather' and concentrating of strength and woman power in this Relief Society is expected to bear fruits of remarkable quality and quantity in the near future.

It has occasioned many of the sisters extended journeys to and from meetings which are now being held at Ravenslea. But inconvenience is being met with a real Relief Society spirit and true to its finest traditions. Charity has not failed and will not fail.

"Women of the Pen"—Edith Sitwell

Most women are impressed by the unusual and in this category comes a little book compiled by the brilliant poetess, Edith Sitwell. It is, according to the preface, for those whose "continual cares, fears, sorrows, dry brains" drive rest away. It is called, rather nocturnally, "Planet and Glow Worm."

Edith Sitwell, a member of a most gifted family, sister of Osbert and Sacherevell, famous for their contributions to contemporary literature, has concentrated between the slim covers of this little book, a wealth of poetry and prose, strangely soothing in its essence.

"The anxious month, relieved from its pains,
Takes as a long-lost right the feel of May;
The eyelids with the passing coolness play
Like rose leaves with the drip of Summer rains.
And calmest thoughts come round us; as of leaves
Budding—fruit ripening in stillness—Autumn suns
Smiling at eve upon the quiet sheaves—
Sweet Sappho's cheek—a sleeping infant's breath—
The gradual sand that through an hour glass runs—
A woodland rivulet—a Poet's death."

This poem of Keats is one of many of great beauty and all with the peculiar gift of imparting tranquillity to the reader. There are selections of prose by Jeremy Taylor, Gertrude Stein, Shakespeare and Charles Baudelaire. And if your languages are equal to it, there is the 'Litanies de la Rose' by Remy de Gourmont, and "Myrtho" and "Delfica" by Gerard de Nerval to beguile the hours.

Edith Sitwell takes her place among the great figures in 20th century literature. Her work is worthy of study and appreciation by any woman to whom beauty and culture mean something desirable.

E. RUSSELL.

Origin of Man and Prophecy Fulfilled by G. A. Smith

(continued from page 199)

because they have profited by the guidance of the God of heaven and earth. We read in Job: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8). In times like these we should seek that inspiration through righteousness. It will come in no other way.

With our sons and daughters pouring out their blood like a river on the battlefields of the world to save us from destruction, surely the most praiseworthy and effective thing we can do to show our appreciation of their sacrifice will be to repent of our sins and set our lives and our homes in order so that we can worthily ask our Heavenly Father to restore peace to the earth and bring our loved ones back again.

I am grateful for the companionship of the many intelligent righteous people who live in this most favoured land and in other lands. My life has been enriched by your assocation and I thank you for it. I desire most earnestly that we all shall earn and receive an eternal inheritance in the Celestial Kingdom of our Lord right here upon the earth when we attain to immortality. In this, the evening of my mortal life, I leave with you my testimony that I know that the God of our fathers, our God, still lives and loves us and desires our happiness and exaltation and I leave this witness with my love and blessings in the name of Jesus Christ, His beloved Son, our Redeemer. Amen.

MISSION CONVENTION CANCELLED

Due to a number of unforeseen difficulties arising, including that of failure to obtain suitable premises in the locality desired, and to the probable absence of Mission authorities on the dates tentatively planned, it will not be possible to hold the **MISSION COVENTION** suggested in last month's 'STAR," on the 4th, 5th and 6th of August. It remains, however, an "event for the future," to be arranged as soon as conditions permit.

Relief Society has New Presidency

THE Relief Society of the Church now has its ninth president. She is Mrs. Belle Smith Spafford of Salt Lake City, who has been second counselor in the general presidency for the past two years.

Mrs. Spafford succeeds Mrs. Amy Brown Lyman, who concludes a long active career of Relief Society, begun in 1911 as assistant general secretary. She was general secretary from 1913 until 1928, when she became first counselor to Pres. Louise Y. Robison, whom she suceeded as general president on Jan. 1, 1940.

The new counselors chosen by Mrs. Spafford and sustained with her at the opening session of general conference Friday morning, are Mrs. Marianne Clark Sharp, first counselor, and Mrs. Gertrude Ryberg Garff, second counselor.

In announcing the Relief Society reorganisation the First Presidency said that following their favourable action upon the request tendered several months ago by Sister Amy Brown Lyman, President of the National Women's Relief Society, for a release from her position and labours, they have decided to reorganise the general board. Accordingly, they have released. with expression of deep gratitude the present officers and members of the board. This is in line with the general plan inaugurated several years ago to change at some frequency the presidencies and general boards of all of the auxiliary boards of the Church.

Mrs. Spafford has edited the Relief Society Magazine since 1937 and has been a member of the general board since 1935. She also edited the Relief Society Centennial Book published in 1942 to commemorate the hundredth anniversary of the organisation of the Relief Society.

The new president was born in Salt Lake City, the daughter of John G. and Hester Sims Smith. Her education was received in Salt Lake and the L. D. S. High School. She later attended the University of Utah and taught for a number of years in Salt Lake and Provo, where she entered the B. Y. U. as a grade supervisor in the training school. In her early youth she won the Church-wide Junior Girl retold story contest.

While in Provo she met and married W. Earl Spafford, and upon her return to Salt Lake to make her home in 1926, she became active in the Belvedere Ward Relief Society as a counselor. In 1932, she was named to the Granite Stake Board in charge of social service departments.

When the Wells Stake was organised she became first counselor in the stake Relief Society presidency and held this position until her appointment to the general board in 1935.

The first counselor in the new general presidency of the Relief Society, Mrs. Sharp, has been the assistant and the associate editor of the Relief Society Magazine and a member of the general board since its last reorganisation in January, 1940.

She is the daughter of President J. Reuben Clark Jr., and the late Luacine Savage Clark, and has always been active in Church auxiliary work, having taught in the Sunday School and Primary organisations, and for one year she served as chairman of the Queen's Branch, New York, genealogical committee.

Mrs. Sharp was only eighteen when she first joined the New York City Relief Society. With her parents she had moved from Washington, D.C., where she received her grade and high school training. The following year the Clark family moved to Utah, and Marianne entered the University of Utah, majoring in ancient languages and was graduated in 1924 with high honours. In her senior year, she was given a Teaching Fellowship in Latin and continued teaching Latin at the University and Steward Training School after graduation.

The new counselor is thoroughly familiar with all phases of Relief Society work, for her husband, Ivor Sharp, manager of K.S.L., whom she married in 1927, was at that time employed in the Long Lines Department of the American Telephone Company in New York City, and they

lived there for eleven years, during which time she served continuously in the Relief Society. She was, first literary and theological teacher and then president of the Queens Branch. Later, when the New York Stake was created, she served on the stake board and as a counselor to President Lorena Fletcher. She also represented the Relief Society on the National Women's Radio Committee, which is composed of representatives of national women's organisations for the purpose of fostering better radio programmes throughout the country.

In 1933 the Sharp family returned to Salt Lake City, and Mrs. Sharp continued her Relief Society work as literary teacher in the Twentieth Ward, Ensign Stake, until her appointment to the general board in 1940.

Mrs. Garff, second counselor in the new general presidency of the Relief Society, was born November 2, 1912 in Hyrum, Utah, a daughter of Eric W. and Charlotte Critchlow Ryberg.

Mrs. Garff received her entire education from the University of Utah in 1935 with a degree of Bachelor of Science, majoring in Home Economics. She was elected to Omicron Nu, the National honourary scholastic home economics society. Before completing her university training, Mrs. Garff served as a missionary in the Eastern States Mission from 1931 to 1933. In addition to regular missionary duties, she turned her attention to radio activities.

On October 11, 1935, she married Mark Brimhall Garff and they made their home in Salt Lake City. Shortly after, Mrs. Garff became actively engaged in Relief Society work in the Richards Ward as a teacher in the theology department.

In September of 1937, Mrs. Garff with her two-month-old son, left with her husband to assist him in presiding over the Danish Mission. While there, she had charge of all Relief Society work and was adviser for all women's organisations in the mission, together with caring for the welfare of the missionaries. Her faith and devotion to the Church was shown by her remaining in Denmark during the beginning of the war, and finally returning home, when the call came, without her husband, accompanied only by her two year old son. She comes to her new position well qualified for the responsibilities it will bring.

"To Manifest Benevolence"

THE elements which make any organisation successful are good beginnings or a sound foundation, a purposeful and worthy programme, a capable leadership, and a devoted membership. Relief Society has all of these. It was organised by the Prophet "under the Priesthood after the pattern of the Priesthood." No more worthy objectives could animate any organisation; namely, to develop its members spiritually and intellectually, and "to manifest benevolence irrespective of creed or nationality." For more than one hundred years the leadership of Relief Society, including the general, stake, mission, and local leaders, under the direction of the Priesthood has been sincere, energetic, capable and above average; and no organisation could boast of a more devoted membership—women who are bound together by the ties of the gospel and who value their organisation as an auxiliary of the Church and as a medium through which women may attain full self-realisation and render satisfying service.

R. S. M.

The Significance of Patriarchal Blessings

by JOSEPH F. SMITH *Patriarch to the Church*

Address delivered at the Saturday evening session of the 115th semi-annual general conference, October 7th, 1944, in the tabernacle — Salt Lake City, Utah —

INASMUCH as this is a priesthood meeting, and inasmuch as at our last semi-annual conference I spoke at the priesthood meeting, this was the one session at which I expected to be comfortable. I have learned another lesson in jumping at conclusions.

Since this is a priesthood meeting, if I may have the assistance of my Father in heaven, I should like to attempt, at least, to make a few observations that may answer some queries you have, and I feel safe in assuming that some of these queries are common, because of the frequency with which they have been put to me.

Oliver Cowdery occupied a unique position in the Church. He was called to be a special witness, and that is according to the law. The Lord has said time and again that His word is to be established in the mouths of two or three witnesses. It is significant that the Prophet Joseph did not receive the priesthood by himself, but he, together with Oliver Cowdery, received the priesthood, and it was Oliver Cowdery's calling to bear witness to these things.

The Saviour himself, according to the law, required a witness, and his Father, in person, bore witness to the divinity of his Son. Together they appeared to the Prophet Joseph Smith. You will find ample Biblical support for the necessity of witnesses.

Oliver Cowdery did not remain faithful, and his position was given to Hyrum Smith..

And again, verily I say unto you, let my servant William be appointed, ordained and anointed, as a counsellor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people. That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven. (D. & C. 124:91-93).

Hyrum Smith was called to be the partriarch to the Church, but he was also called to take Oliver Cowdery's place as special witness to the Prophet.

. . . . From this time forth I appoint unto him that he shall be a prophet and a seer, and a revelator unto my church, as well as my servant Joseph; That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honour, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honourable remembrance from generation to generation, forever and ever. (D. & C. 124:94-96).

That calling was over and beyond his office of patriarch. He was a special witness of his brother, and was shown the keys of presidency. Now this situation has been unique in the history of the Church. Since that time that has not been necessary. There are thousands of persons who now are witnesses of the

divinity of the Prophet Joseph Smith, so that the office that Hyrum Smith held was more than the office which subsequent partriarchs have held.

PATRIARCHAL blessings are sacred things. It is significant to me that in the revelation, the great revelation on priesthood, the word "patriarch" itself is not used. I have pondered that considerably.

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed, to be handed down from father to son, and rightly belongs to the literal decendants of the chosen seed to whom the promises were made. D. & C. 107:39-40).

Then the order of this priesthood, beginning with Adam, is chronicled in the 107th section of the Doctrine and Covenants.

Now we know that these men were partriarchs, I am not sure that I know precisely why the words "-evangelical ministers" were used, rather than the word "patriarchs." It seems, however, significant to me that the term here used suggests very definitely the spiritual nature of the partiarchal office. It is not an administrative office, it is not an executive office, it is a spiritual office.

The old patriarchs, of course, lived under a patriarchal system of government. The head of the family was, actually the head of their government, and that continued for a good many generations. We no longer live under a patriarchal form of government. Our civil government is greatly different. The Prophet Joseph Smith, in a meeting with the Twelve, explains specifically that "evangelical ministers'" mean "patriarchs."

If I remember correctly, he gave these instructions on the 27th of June, 1839. I may be wrong. One of the duties of a patriarch in these days is to declare the lineage of the persons receiving blessings. I am of the opinion that that means much more than simply a declaration of fact. Some persons who have received patriarchal blessings and who have not had their lineage declared have shown a good deal of concern, wondering about it.

I must confess, for myself, I have never been able quite to understand why we should be so much concerned about merely not knowing. Certainly this declaration of lineage is a more important thing than simply giving an individual a psychological satisfaction as to his heritage.

I believe that a declaration of lineage, by the authority of the priesthood is also a declaration of, and an assignment to, a responsibility. When one has his lineage declared, he is given a responsibility to fulfil, according to that heritage.

ON the very day that the Prophet explained that evangelical ministers meant patriarchs, he also explained some of the functions of the Comforter. He explained the difference between the two comforters, and he explained that one of the functions of the Holy Ghost is to purge the Gentiles of their Gentile blood. Now we know that to-day heritages are mixed. Pure racial strains—certainly in the Occident—are almost impossible to discover. Bloods are mixed, but a Gentile, born of full Gentile lineage, accepting the gospel, and receiving the Holy Ghost, through his faithfulness, according to the Prophet's words—and these are not my words—according to the Prophet's words, will have his Gentile blood completely purged, and he will become literally of the blood of Israel.

I think that fact is something for patriarchs prayerfully to ponder.

The question has arisen a number of times recently whether or not fathers are entitled to give their children patriarchal blessings. The answer is yes and no. After all, if you are going to deal technically merely in the meanings of words, a patriarchal blessing means a father's blessing. A patriarch is literally a paternal ruler. That is what the word means, and any father in the Church who holds the higher priesthood may, in the

authority of that priesthood, give unto his child a blessing, and that is a patriarchal blessing, in that it is a father's blessing.

But according to the ruling of the Church, that blessing is not to be recorded as having come from an ordained patriarch, because it does not come from an ordained patriarch. The business of declaring lineage and giving patriarchal blessings, these blessings given by one who is ordained a patriarch; that is the privilege of the ordained patriarch. Such blessings are recorded and kept in the Church historian's library.

THERE are some who would like to have more than one patriarchal blessing. In the early days of the Church many people received many patriarchal blessings, or at least blessings by patriarchs. The First Presidency and Council of the Twelve have advised that one person receive one patriarchal blessing. Now, that is not one of the laws of the Medes and Persians. There are and have been a few cases that come to my attention where persons have received patriarchal blessings when they were very young, and where they have felt that the blessings have been mostly fulfilled, and the would like anotheer patriarchal blessing.

The advice of the First Presidency and the Council of the Twelve is to the effect that under normal circumstances one person should receive one patriarchal blessing. I think that wherever there is to be an exception, the recommendation for that exception should be made very, very carefully, and bishops and stake presidents should exercise care in that regard. If the bishop and the stake president concerned, after careful and very thorough consideration, feel that conditions warrant it, they may issue a signed recommendation to their patriarch to give an additional patriarchal blessing to the person recommended. In such rare cases, where the lineage has already been declared, there is no need, of course, for repetition.

A PATRIARCHAL BLESSING is a very personal thing. Sometimes zealous teachers in auxilary organisations develop enthusiasm in classes for patriarchal blessings, and there have been cases where whole classes have gone to receive patriarchal blessings at one time. This, brethren, would better be avoided. It is commendable, on the part of teachers of children, to talk about patriarchal blessings, to explain the importance of them and their value, but the individual himself, if he wants it, should first obtain his proper recommendation, and then make his own appointment with the patriarch, and having received that blessing he should hold it sacred. It is not a thing to be published; it is not for everybody to see; it is for his comfort, for his strengthening. It is his blessing.

Every one of you who has had a patriarchal blessing probably has a testimony about it, and almost daily one of the great joys that comes to me—as it does to every patriarch—and also one of the terrifying things about the position, is the testimonies of persons who have received patriarchal blessings.

Let us teach our children the value of them, let us teach them what they are, let us instill into them a desire to get them.

I think one of the biggest thrills that I have had was a few weeks ago. One day on my appointment sheet I read "appointment." There was no name. I asked my secretary who that was, and she mumbled something rather inarticulately. At the appointment hour, my little nine-year old boy came into my office, beaming all over. On his own initiative he had gone to his bishop and the president of the stake and he brought me his recommendation to have his daddy give him a patriarchal blessing.

I acknowledged my weakness; many times a day I am aware of my utter dependence upon our Father in heaven. I ask you, my brethren for your sustaining prayers. I bespeak for every partiarch in the Church the prayers of our brethren.

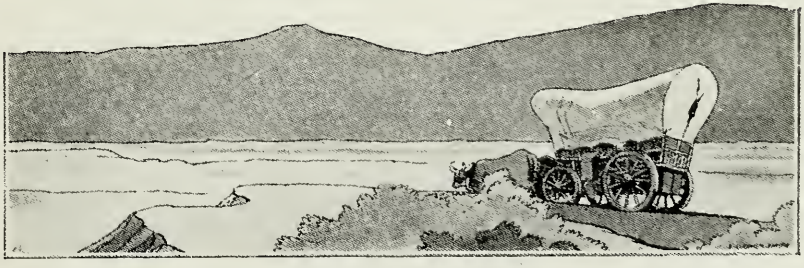
God give us vision in these times when nations are being sacrificed upon the altar of unrighteousness. Give us the power to see and the strength to do, I pray, in the name of Jesus Christ.—Amen.

Through faith . . . . to Freedom

Across wide plains, uncharted,
Unknown to them the end,
They blazed a trail
To liberty—
The Gospel to defend.

A valley,
Sentinel mountain ringed,
With salted water centred;
Was this to be their refuge?
Not lacking faith they entered;
And instantly began to build
A city
Fine and straight,
Founded upon a principle,
A fundamental—Faith.

O ye, of this great modern day,
Look back;
Heed carefully what's been done
They suffered and bled
They fought and died
But freedom and peace is won.



BRIGHAM SEES THE VALLEY

"This is the place, drive on!"

A scene from

"The Miracle of Salt Lake"

M·G·M SHORT

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